Father's el. sn. Da. /hqqwáhwa/
Father's sn. br. son /shqáhu/ s.s., /wáhqu/ m.s.
Mother's br. son's wife /ahqwa/
Husband's Da. el. son /wqáqi/
Mother's br. son's son /wqáhtu/ m.s.
Father's father's el. son /wqáhwa/ m.s.
Mother's br. sn. daughter /wahwaánwáhsi/

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Pregnancy and Birth. The Cayuga understand that there is a connection between normal intercourse and pregnancy but believe that repeated intercourse is necessary for conception. A woman is known to be pregnant when the menstrual period ceases and the areolae and nipples /ónkiju/ become enlarged and darker. There do not seem to be any abnormal food cravings nor are there any food taboos. There is some feeling of "shame" concerning pregnancy, and a woman never tells her husband or anyone else that she is pregnant. It will soon be obvious to everyone anyway.

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The woman continues her normal routine until she is well advanced in her pregnancy, at which time she remains in the house where she eventually gives birth. Children have been born at Fleetwood, and I was a partial witness to such a birth at a Fleets at Seneca Grande. The party was an allnight given by Mariamite Adams in honor of his parents, who had died

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until the child is about four years of age. The Cayuga child between the ages of three to five is marked by what appears to be incipient rickets, rotted teeth and skin diseases that stem from a marked deficiency in vitamins A, C and D. Prior to this time the child may have been extremely healthy. During the period of confinement to the house he is effectively kindred off from sunlight within the house and on rare trips he is placed under a canopy. While fruit is plentiful, it is seldom brought home to the confined child; the whites eat it as they pick it from the tree or purchase it from traveling vendors on the river side. The child is permitted, indeed encouraged to eat refined sugar by the fist full and to drink soda pop. During his fifth year when he is permitted to leave the confines of the house he is able to move about in the sunlight and secure fruit; then the incidence of skin diseases decreases and his rickety appearance disappears.

The low sexual drive of the white male Cayuga is best reflected in his replies to questions on the frequency of coitus. Recalling that sexual prowess is admired, married men in their late twenties and early

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thirties spoke of "maybe twice a week." It would appear that the Cayapa, even at his [illegible] best, operates sexually at a very low level. One Cayapa termed coitus "[illegible]—a little like work." Another informant, when asked if he enjoyed sex, replied, "[illegible]—sure I like it, but not much." It is my impression that there is a very large minority among the Cayapa who feel along with Lord Chesterfield that "the position is ridiculous, the pleasure is momentary, and the price is outrageous."

The woman's genital behavior is more forward, as attested by our legal material, so that it must be noted, "If female children receive the same kind and amount of toilet training as the male, and the same nursing and weaning, how can this come about, especially since I have postulated that the male sexual patterns arise out of oral fixation which is the result of the juxtaposition of harsh sphincter training and breast feeding and/or weaning?"

Both males and females strive for greatly intensified oral incorporation. Not only is sexual intercourse spoken of as the vagina eating the penis, but a man tells a woman with whom he enjoys sex "[illegible]—

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the writer. Similarly, attempts were made to establish intense interpersonal relations with the writer which were very brittle in nature. It would appear that the Cayapa were living in three different worlds and behaving quite differently in each one. The thread that runs through all of the behavior we have discussed from law, government, politics, sex, drinking and affiliative behavior, is high socialization anxiety leading to a very marked generalized fear of others. Whiting's and Child's statement comprehends the behavioral differences observed between Cayapa:Cayapa, Cayapa:Negro, and Cayapa:White.

> . . . anxiety acquired in childhood might be generalized to other people . . . because of their similarity to the persons responsible for the frustration and punishment of the child--their similarity, above all, to the child's parents (Whiting and Child 1962:267).

Clearly, those people having greatest similarity to a Cayapa's parents are other Cayapa--much more so than Negroes and Whites.

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The neurotic conflicts that are engendered by the widespread inability to relate affiliatively among themselves is effectively resolved by avoidance or